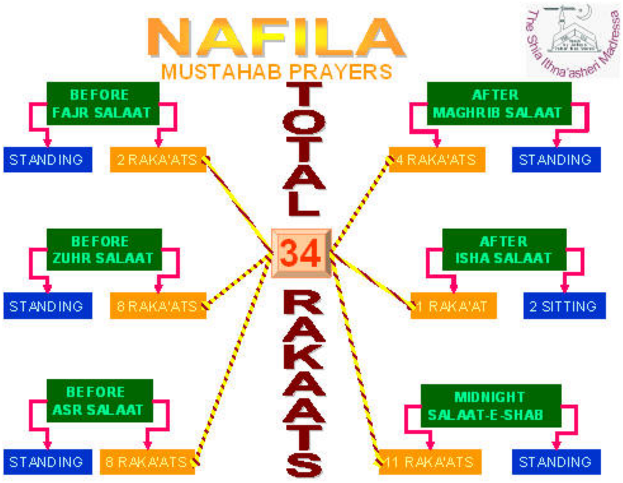


Namaz-e-Gufaila

Salat Ghufailah -A two rakat namaz to be recited between Magrib & Isha which has great rewards

In first rakat after recitation of Surah Al-Ham'd recite this.

وَذَا النُّوْنِ اِذْ ذَّهَبَ مُغَاضِبًا فَظَنَّ اَنْ لَّنْ نَّقْدِرَ عَلَيْهِ فَنَادٰی فِی الظُّلُمَاتِ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنِّیْ كُنْتُ مِنَ الظّٰلِمِيْنَ فَاسْتَجَبْنَا لَهٗ وَ نَجَّيْنٰهُ مِنَ الْغَمِّ وَ كَذٰلِكَ نُنْجِی الْمُؤْمِنِيْنَ.

And in second rakat after recitation of Surah Al-Ham'd recite this.

وَ عِنْدَهٗ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا اِلَّا هُوَ وَ يَعْلَمُ مَا فِی الْبَرِّ وَ الْبَحْرِ وَمَا تَسْقُطُ مِنْ وَّرَقَةٍ اِلَّا يَعْلَمُهَا وَ لَا حَبَّةٍ فِیْ ظُلُمَاتِ الْاَرْضِ وَ لَا رَطْبٍ وَّلَا يَابِسٍ اِلَّا فِیْ كِتَابٍ مُّبِيْنٍ.

In Qunoot recite this.

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ بِمَفَاتِحِ الْغَيْبِ الَّتِیْ لَا يَعْلَمُهَا اِلَّا اَنْتَ اَنْ تُصَلِّیَ عَلٰی مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ وَ اَنْ تَفْعَلَ بِیْ كَذَا وَ كَذَا.

اَللّٰهُمَّ اَنْتَ وَلِیُّ نِعْمَتِیْ وَ الْقَادِرُ عَلٰی طَلِبَتِیْ تَعْلَمُ حَاجَتِیْ فَاَسْئَلُكَ بِحَقِّ مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ لَمَّا قَضَيْتَهَا لِیْ.

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Method of praying Tahajjud Prayer which carries immense rewards

A 11 rakats namaz recited after midnight before morning prayer)

1. Nafilah of Layl - 8 rakats divided into four prayers of two raka'ats each like morning prayer.
2. Salat al Shaf'a - 2 rakats like morning prayer without any qunoot
3. Salat al-Witr -

a) 1 rakat with al-ikhlas 3 times, al-falaq once and an-nas once are recommended after al-hamd.

b) In qunoot this is recommended: "In the name of Allah, the Beneficient the Merciful. There is no God except Allah, the Forbearing the Generous. There is no God except Allah the High the Almighty. Glory be to Allah Lord of the seven heavens and Lord of the seven earths, and whatever is in them and between them and above them and below them Lord of the mighty throne. Peace be on the Messengers. All praise is for Allah, Lord of the worlds. O Allah send blessings on Muhammad and his family, the purified ones."

c) Then 70 times ask for forgiveness (I seek forgiveness of Allah my Lord and I turn repentant towards Him -

اَسْتَغْفِرُ اللّٰهَ رَبِّیْ وَاَتُوْبُ اِلَيْهِ.

d) Ask forgiveness for forty believers (or more) by saying O Allah forgive ...... اَللّٰهُمَّ اغْفِرْلِیْ followed by O Allah forgive all believers and Muslims

اَللّٰهُمَّ اغْفِرْلِی الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ

e) say 7 times This is the refuge of one who seeks refuge in You from the fire.

f) Say 300 times اَلْعَفْوَ (The Forgiver) referring to Allah swt.

g) finish rakat as normal

Method Of Namaz e Wahshat

A two rakat prayer to be recited on the night of burial, 1st Rakat Sura Fatiha & Ayat al Kursi, 2nd Rakat Sura Fatiha & Sura Inna Anzalna 10 times & qunoot, finish prayer & dedicate sawab to the Marhoom.

Mustahab/Nafilah prayers

772. There are many Mustahab prayers which are generally called Nafilah, but more stress has been laid on the daily Mustahab prayers. The number of the Rak'ats everyday excluding Friday, is 34. It is an follows:

- 8 Rak'ats Nafilah for Zuhr
- 8 Rak'ats Nafilah for Asr
- 4 Rak'ats Nafilah for Maghrib
- 2 Rak'ats Nafilah for Isha
- 11 Rak'ats Nafilah for Tahajjud (Namaz-e-Shab)
- 2 Rak'ats Nafilah for Fajr

As an obligatory precaution, the Nafilah for Isha prayers should be offered while sitting, and therefore its 2 Rak'ats are counted as one. But on Friday, 4 Rak'ats

are added to the 16 Rak'ats of the Zuhr and the Asr Nafilah, and it is preferable that all these 20 Rak'ats are offered before the Zuhr sets in.

773. Out of the 11 Rak'ats of the night Nafilah, 8 Rak'ats should be offered with the niyyat of the Nafilah, 2 Rak'ats with the niyyat of Shaf'a, and 1 Rak'at with the Niyyat of Witr. Complete instructions regarding Namaz-e-Shab are given in the book of prayers.

774. All Nafilah prayers can be offered while sitting, but then, certain Fuqaha say that 2 Rak'ats prayed sitting should be counted as one Rak'at. For example, if a person wishes to offer Zuhr Nafilah which consists of 8 Rak'ats, in a sitting posture, he should offer 16 Rak'ats. And if he wishes to offer Witr prayers while sitting, he should offer two prayers of 1 Rak'at each. This later preference is not known from any sources; however, they may be followed with the hope of earning divine pleasure.

775. Zuhr Nafilah and Asr Nafilah should not be offered when one is on a journey, and one may offer Isha Nafilah with the intention of Raja'

The timings of daily Nafilah prayers

776. The Zuhr Nafilah is offered before Zuhr prayers. Its time is from the commencement of the time of Zuhr, up to the time when the shadow of indicator equals 2/7th of its length. For example, if an indicator is 7 yards long, and the shadow appearing after Zuhr reaches 2 yards, the Nafilah time would end. He should now offer Zuhr prayers.

777. The Asr Nafilah are offered before Asr prayers, and its time is till the moment when the shadow of an indicator appearing after Zuhr, reaches of 4/7th of its length.
In case a person wishes to offer Zuhr and Asr Nafilah after their recommended time, he can offer the Zuhr Nafilah after Zuhr prayers, and the Asr Nafilah after Asr prayers, but as a precaution, he will not make niyyat of Ada or Qadha.

778. The Maghrib Nafilah should be offered after Maghrib prayers, and one should make an effort to offer it in time after Maghrib. However, if one delays offering Maghrib Nafilah till redness in the western sky disappears, then it would be better to offer Isha prayers at that moment.

779. The time for Isha Nafilah is from the completion of Isha prayers till midnight. It is better to offer it immediately, after Isha prayers.

780. The Fajr Nafilah is offered before the Fajr prayers, and its time commences when Namaz-e-Shab has been completed, till the time of Namaz-e-Fajr draws near. But if someone delays it till redness is seen in the eastern sky, then it is better to pray namaz of Fajr.

781. The time for Namaz-e-Shab is from midnight till Adhan for Fajr prayers, and it is better to offer it nearer the time of Fajr prayers.

782. A traveller (i.e. one on a journey), and a person who finds it difficult to offer Namaz-e-Shab after midnight, can offer it before midnight.

Method of offering Namaz-e-Ayaat

1516. Namaz-e-Ayaat consists of two Rak'ats, and there are five Ruku in each. Its method is as follows: After making niyyat of offering the prayers, one should say takbir (Allahu Akbar) and recite Surah al-Hamd and the other Surah, and then perform the Ruku. Thereafter, he should stand and recite Surah al-Hamd and a Surah and then perform another Ruku. He should repeat this action five times, and, when he stands after the fifth Ruku, he should perform two Sajdah, and then stand up to perform the second Rak'at in the same manner as he has done in the first. Then he should recite tashahhud and Salam.

1517. Namaz-e-Ayaat can also be offered in the following manner:

- After making niyyat to offer Namaz-e-Ayaat, a person is allowed to say takbir and recite Surah al-Hamd and then divide the verses of the other Surah into five parts, and recite one verse or more or less, and thereafter perform the Ruku.
- He should then stand up and recite another part of the Surah (without reciting Surah al-Hamd) and then perform another Ruku. He should repeat this action, and finish that Surah before performing the fifth Ruku.
  For example, he may say: Bismillahir Rahmanir Rahim with the niyyat of reciting Surah al-Ikhlas, and perform the Ruku.
  He should then stand up and say, Qul huwallahu Ahad, and perform another Ruku.
  He should then stand up and say, Allahus Samad, and perform the third Ruku. Thereafter he should stand up again and say, Lam yalid walam yulad, and perform the fourth Ruku.
- Then he should stand up again and say, Walam yakullahu Kufuwan ahad, and then perform two Sajdah and then rise for the second Rak'at, the same way as the first Rak'at.
- At the end, he should recite tashahhud and Salam after the two Sajdah. It is also permissible to divide a Surah into less than five parts. In that event, however, it is necessary that when the Surah is over, one should recite Surah al-Hamd before the next Ruku.

1518. There is no harm if in one Rak'at of Namaz-e-Ayaat, a person after Surah Al Hamd recites another Surah five times, and in the second Rak'at recites Surah Al Hamd, and divides the other Surah into five parts.

1519. The things which are obligatory and Mustahab in daily prayers are also obligatory and Mustahab in Namaz-e-Ayaat. However, if Namaz-e-Ayaat is offered in congregation, one may say 'As-salaat' three times in place of Adhan and Iqamah. If the prayer is not being offered in congregation, it is not necessary to say anything.

1520. It is Mustahab that the person offering Namaz-e-Ayaat should say takbir before and after Ruku, and after the fifth and tenth Ruku he should say Sami'allahu liman hamida before takbir.

1521. It is Mustahab that qunut be recited before the second, fourth, sixth, eighth and tenth Ruku, but it will be sufficient if qunut is recited only before the tenth Ruku.

1522. If a person doubts as to how many Rak'ats he has offered in Namaz-e-Ayaat, and is unable to arrive at any decision, his prayer is void.

1523. If a person doubts whether he is in the last Ruku of the first Rak'at, or in the first Ruku of the second Rak'at, and he cannot arrive at any decision, his Namaz-e-Ayaat is void. But if he doubts whether he has performed four Ruku or five, and if the doubt takes place before he goes into Sajdah, he should perform the Ruku about which he is doubtful. But if he has reached the stage of Sajdah, he should ignore his doubt.

1524. Every Ruku of Namaz-e-Ayaat is a Rukn, and if any addition or deduction takes place in them, the prayer is void. Similarly, if an omission takes place inadvertently, or, as a precaution, an addition is made to it unintentionally, the prayers will be void.

Rules of Namaz-e-Mayyit

600. It is obligatory to offer Namaz-e-Mayyit for every Muslim, as well as for a Muslim child if it has completed 6 years of its age.

601. If a child had not completed 6 years of its age, but it was a discerning child who knew what Namaz was, then as an obligatory precaution, Namaz-e-Mayyit for it should be offered. If it did not know of Namaz, then the prayers may be offered with the Niyyat of 'Raja'. However, to offer Namaz-e-Mayyit for a still born child is not Mustahab.

602. Namaz-e-Mayyit should be offered after the dead body has been given Ghusl, Hunnut and Kafan and if it is offered before or during the performance of these acts, it does not suffice, even if it is due to forgetfulness or on account of not knowing the rule.

603. It is not necessary for a person who offers Namaz-e-Mayyit to be in Wudhu or Ghusl or tayammum nor is it necessary that his body and dress be Pak. Rather there is no harm even if his dress is a usurped one. However, it is better that while offering this Namaz one should observe all the formal rules which are normally observed in other prayers.

604. One who offers Namaz-e-Mayyit should face the Qibla, and it is also obligatory that at the time of Namaz-e-Mayyit, the dead body remains before him on its back, in a manner that its head is on his right and its feet on his left side.

605. As a recommended precaution, the place where a man stands to offer Namaz-e-Mayyit should not be a usurped one, and it should not be higher or lower than the place where the dead body is kept. However, its being a little higher or lower is immaterial.

606. The person offering Namaz-e-Mayyit should not be distant from the dead body. However, if he is praying in a congregation, then there is no harm in his being distant from the dead body in the rows which are connected to each other.

607. In Namaz-e-Mayyit, one who offers prayers should stand in such a way that the dead body is in front of him, except if the Namaz is prayed in Jama'at and the lines extend beyond on both sides, then praying away from the dead body will not be objectionable.

608. As a precaution, there should be no curtain or wall or any other obstruction between the dead body and the person offering Namaz-e-Mayyit. However, there is no harm if the dead body is in a coffin or in any other similar thing.

609. The private parts of the dead body should be concealed when Namaz-e-Mayyit is being offered. And if it was not possible to give Kafan, even then at least its private parts should be covered with a board or brick or any similar thing.

610. A person should be standing while offering Namaz-e-Mayyit and should offer it with the Niyyat of Qurbat, specifying the dead person for whom he is praying. For example, he should make his intention thus: "I am offering Namaz for this dead person in compliance with the pleasure of Allah".

611. If there is no one who is capable of praying Namaz-e-Mayyit while standing, then it can be offered while sitting.

612. If the deceased had made a will that a particular person should lead the prayers for him the recommended precaution is that such a person should take permission from the guardian of the dead person.

613. It is Makrooh to repeat Namaz-e-Mayyit a number of times, unless the dead person was an Aalim and pious one, in which case it is not Makrooh.

614. If a dead body is buried without Namaz-e-Mayyit, either intentionally or forgetfully, on account of an excuse, or if it transpires after its burial that the prayers offered for it was void, it will not be permissible to dig up the grave for praying Namaz-e-Mayyit. There is no objection to praying, with the Niyyat of Raja', by the graveside, if one feels that the decay has not yet taken place.

Namaz-e-Wahshat
(Prayers to be offered for the departed soul on the night of burial)

645. It is befitting that on the first night after the burial of a dead person, two Raka'ats of wahshat prayers be offered for it. The method of offering this prayers is as follows:
In the first Raka'at, after reciting Surah al-Hamd, Ayatul Kursi should be recited once and in the second Raka'at, Surah al-Qadr should be recited 10 times after Surah-al-Hamd; and after saying the Salam the following supplication should be recited: Alla humma salli 'ala Muhammadin wa Ali Muhammad wab'ath thawabaha ila qabri ......(here the name of the dead person and his father's name should be mentioned).

646. Wahshat prayers can be offered in the night following the burial of the dead body at any time, but it is better to offer it in the early hours of the night after 'Isha prayers.

647. If it is proposed to transfer the dead body to some other town or its burial is delayed owing to some reason, the wahshat prayers should be deferred till the first night of its burial.

Rules of Recommended prayers

1. All the recommended prayers are performed in units of two rakat, except for Namaz-e-Witr, which is only one rakat and Namaze-e-Aaraabi which is two rakat once and four rakat twice.

2. In recommended prayers leaving some prayers, it is not necessary to recite the second Surah.

3. It is allowed to even intentionally break a recommended prayer.

4. In recommended prayers if one forgetfully has increased a rukn the prayer does not become invalid.

5. Doubt between first and second rakat does not make the recommended prayer invalid, one has the choice of considering whichever rakat one desires to consider.

6. The nafila prayers can be offered in the sitting position also but it is better to consider two rakats offered in sitting position equivalent to one rakat offered standing.

7. The nafila of Zuhr and Asr must not be recited on a journey but the nafila of Isha can be offered with the intention of gaining proximity of Allah that perhaps it be accepted by Him.

8. It is better that an obligatory prayer be offered in a Masjid however there is no such command about the recommended prayers.

9. There is no Sajdah Sahv in recommended prayers.

10. If the recommended prayers are not offered in the prescribed time its Qaza can be performed later.

11. Recommended prayers can be offered while one is walking or on a vehicle and if one recites the recommended prayers in these two positions it is not necessary that he should face the Qibla.

12. Recommended prayers can be offered standing, sitting, lying down or walking. In these same positions the ruku and sajdah can be performed by gesturing with the head, but one should try to face the Qibla.

13. Motionlessness of the body is not a necessary condition in recommended prayers. And if one forgetfully increases or decreases a rukn the prayer is not invalidated.

14. One can make a vow to nazr for performing a recommended prayer and in such circumstances one can perform the prayer sitting, standing or walking. But if at the time of making a nazr one says that he would offer it stting then in the opinion of Imam Khomeini there is doubt in making such a nazr.

It is mentioned in traditions that the Almighty Allah expressed pride to the Angels that look at my slave, he is performing that which I have not made incumbent on him.

Doubts in Recommended prayers

If a person doubts about the number of Rak'ats in a Mustahab prayer and if the higher side makes the prayers void, he should decide on the lesser side of the doubt. For example, if he doubts whether he has performed 2 Rak'ats or 3 in Nafilah of Fajr prayers, he should decide that he has performed 2 Rak'ats. But if the higher side does not invalidate the prayers, like, if he doubts whether he has performed 2 Rak'ats or 1, he is free to decide either way, and his prayers will be valid. *(Tauzeehul Masael Agha Seestani, Masla no. 1202)*

Omission of a Rukn invalidates Nafilah (Mustahab prayers), but addition of a Rukn does not invalidate it. Hence, if the person offering Nafilah prayers forgets to perform any part, and remembers when he has entered into another Rukn, he should return to perform the forgotten part and then re-enter the Rukn. For example, if he remembers during Ruku that he has not recited Surah al-Hamd, he should return to recite Surah al-Hamd, and then go into Ruku again. *(1203)*

If a person doubts whether he has performed any Rukn or non-Rukn part of Nafilah prayers, he should perform it if its stage has not passed, and if it has, then he should ignore the doubt. *(1204)*

If in a Mustahab prayer of two Rak'ats, a person suspects that he has offered 3 Rak'ats or more, he should ignore his doubt, and his prayers are in order. If, he suspects that he has offered 2 Rak'ats or less, then as an obligatory precaution, he should pay heed to that suspicion. For example, if he suspects that he has performed one Rak'at only, as a precaution, he will perform another Rak'at. *(1205)*

If a person in Nafilah prayers performs an act which, if he had performed in an obligatory prayers, it would have been necessary for him to do Sajdatus Sahv, or if he forgets one Sajdah, it will not be necessary to perform Sajdatus Sahv, or give qadha for the Sajdah, after the Nafilah is over. *(1206)*

If a person doubts whether he has offered a particular Mustahab prayer or not, and if that prayer does not have a fixed time, like, the prayers of Ja'far Tayyar, he should decide that he has not offered it. The position is the same if that prayer has a fixed time, like Nafilah of daily prayers, and a person doubts before its time lapses, whether he has offered it or not. However, if he doubts after its time has gone, he should ignore his doubt. *(1207)*

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If a person doubts about the number of Rak'ats in a Mustahab prayer and if the higher side makes the prayers void, he should decide on the lesser side of the doubt. For example, if he doubts whether he has performed 2 Rak'ats or 3 in Nafilah of Fajr prayers, he should decide that he has performed 2 Rak'ats. But if the higher side does not invalidate the prayers, like, if he doubts whether he has performed 2 Rak'ats or 1, he is free to decide either way, and his prayers will be valid. (Tauzeehul Masael Agha Seestani, Masla no. 1202)

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If a person doubts whether he has performed any Rukn or non-Rukn part of Nafilah prayers, he should perform it if its stage has not passed, and if it has, then he should ignore the doubt. (1204)

If in a Mustahab prayer of two Rak'ats, a person suspects that he has offered 3 Rak'ats or more, he should ignore his doubt, and his prayers are in order. If, he suspects that he has offered 2 Rak'ats or less, then as an obligatory precaution, he should pay heed to that suspicion. For example, if he suspects that he has performed one Rak'at only, as a precaution, he will perform another Rak'at. (1205)

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If a person doubts whether he has offered a particular Mustahab prayer or not, and if that prayer does not have a fixed time, like, the prayers of Ja'far Tayyar, he should decide that he has not offered it. The position is the same if that prayer has a fixed time, like Nafilah of daily prayers, and a person doubts before its time lapses, whether he has offered it or not. However, if he doubts after its time has gone, he should ignore his doubt. (1207)

Namaz-e-Gufaila

Rule 783. Ghufayla prayers is one of the Mustahab prayers which is offered between Maghrib and Isha prayers.
In its first Rak'at after Surah al-Hamd, instead of any other Surah, the following verses should be recited:

21.87: And Yunus, when he went away in wrath, so he thought that We would not straiten him, so he called out among afflictions: There is no god but Thou, glory be to Thee; surely I am of those who make themselves to suffer loss.
21.88: So We responded to him and delivered him from the grief and thus do We deliver the believers

(Surah Anbiyah (21), Verse 87-88)

Transliteration

Wa zannuni iz zahaba mughaziban fazanna an lan naqdira 'alayhi fanada fiz zulumati an la ilaha illa anta subhanaka inni kuntu minazzalimin fastajabna lahu wa najjaynahu minal ghammi wa kazalika nunjil mu'minin.

In the second Rak'at after Surah al-Hamd, instead of other Surah, the following verse should be recited:

And with Him are the keys of the unseen treasures — none knows them but He; and He knows what is in the land and the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green nor dry but (it is all) in a clear book.

(Surah Ana'am (6), Verse 59)

Transliteration

Wa 'indahu mafatihul ghaybi la ya'lamuha illa huwa wa ya'lamu ma fil barri wal bahri wa ma tasqutu min waraqatin illa ya'lamuha wa la habbatin fi zulumatil arz wa la ratbin wa la yabisin illa fi kitabim mubin.

And in Qunut this Dua be recited:

Transliteration

Alla humma inni as aluka bi mafatihli ghaybil lati la ya 'lamuha illa anta an tusalliya 'ala Muhammadin wa Ali Muhammad wa an taf'al bi........... (here one should mention his wishes).

Thereafter, the following Dua should be recited:

Transliteration

Alla humma anta waliyyu ni'mati wal qadiru 'ala talabati ta'lamu hajati fa as aluka bihaqqi Muhammadin wa Ali Muhammadin 'alayhi wa 'alay himussalamu lamma qazaaytaha li.

Things which Invalidate Prayers

1135. Twelve things make prayers void, and they are called mubtilat.

First:- If any of the pre-requisites of prayers ceases to exist while one is in namaz, like, if he comes to know that the dress with which he has covered himself is a usurped one.

* **Second:-** If a person, intentionally or by mistake, or uncontrollably, commits an act which makes his Wudhu or Ghusl void, like, when urine comes out, even if it is discharged forgetfully, or involuntarily, after the last Sajdah of the prayers. But if a person is incontinent, unable to control urine or excretion, his prayers will not be void if he acts according to the rules explained early in the Chapter of Wudhu. Similarly, if a woman sees blood of Istihaza during prayers, her namaz is not invalidated if she has acted according to the rules of Istihaza.

1136. * If a person sleeps involuntarily, not knowing whether he slept during namaz or afterwards, it will not be necessary for him to repeat the prayers, provided he knows that he has not performed anything less than the usual namaz.

1137. * If a person knows that he slept voluntarily, but doubts whether he slept after or during the prayers, or if he forgot during the prayers that he was praying and fell asleep, his prayers will be valid if the provision stated above is fulfilled.

1138. If a person wakes up in Sajdah, and doubts whether he is in the Sajdah of the namaz or in the Sajdah for Shukr, he should pray again if he slept involuntarily. But if he slept intentionally, and feels that he probably slept during the Sajdah of namaz due to carelessness, his prayers are valid.

* **Third:-** If a person folds his hands as a mark of humility and reverence, his prayers will be void, but this is based on precautionary rule. However, there is no doubt about it being haraam, if it is done believing that it is ordained by Shariah.

1139. There is no harm if a person places one hand on another forgetfully, or due to helplessness, or taqayyah , or for some other purposes, like, scratching.

* **Fourth:-** The fourth thing which invalidates prayers is to say 'Amin' after Surah al-Hamd. This rule, when applied to one praying individually, is based on Ihtiyat, but if someone utters it believing that it has been ordained by Shariah, it is haraam. There is no harm if someone utters it erroneously or under taqayya.

* **Fifth:-** The fifth thing which invalidates prayers is to turn away from Qibla without any excuse. But if there is an excuse, like, forgetting or an external force, like a strong wind blowing, which turns him away from Qibla, his namaz will be valid if he has not deviated towards his right or his left. But it is necessary that he returns to the direction of Qibla as soon as the excuse disappears. And if he turned away towards right or left side - regardless of whether his back is towards Qibla or not - due to forgetting, he should pray again towards Qibla as soon as he remembers, if there is time left even for one Rak'at. But if there is no time for even one Rak'at at his disposal, then he should continue with the same namaz towards Qibla, and he will not have to give any qadha for that. Similar rule applies to the one who has deviated because of the external force.

1140. * If a person turns his head away from Qibla while his body remains facing Qibla, and if with that turning of the head, he is able to see behind partly, he will be considered to have deviated from Qibla, and he will follow the rule explained above. But if the turning of head is so minimal that it can be said that his front part of the body is towards Qibla, then his prayers will be valid, though it is Makrooh to do such thing.

* **Sixth:-** The sixth thing which invalidates prayers is to talk, even by uttering a single word consisting of one, single letter which has a meaning or denotes something. For example, one letter "Qi" in Arabic means "protect yourself". Or if someone asked a person who is praying, as to which is the second letter of Arabic alphabet, and he said simply "Ba". But if the utterance is meaningless, then, if it constitutes two or more letters, his prayers will be void, based on precaution.

1141. * If a person forgetfully utters a word consisting of one or more letters, and that word may carry some meaning, his prayers does not become void, but as a precaution, it is necessary that after the prayers, he should perform Sajdatus Sahv, as will be explained later.

1142. * There is no harm in coughing, belching during the prayers, and as an obligatory precaution, he should not intentionally heave a sigh. If someone utters 'Oh' or 'Ah' purposely, his namaz will be void.

1143. * If a person utters a word with the object of Zikr, like, if he says 'Allahu Akbar', and raises his voice to indicate something, there is no harm in it. In fact, there is no harm if he utters Zikr with the knowledge that it will convey something to one who hears it. But if there is no intention of Zikr, or if it is done with dual purpose, then there is Ishkal.

1144. * There is no harm in reciting the Qur'an, except the four verses, which make Sajdah obligatory, and which have been mentioned in the rules relating to Qira't (rule no. 992) and in reciting Duas during the prayers. However, the recommended precaution is that one should not read Duas in any language other than Arabic.

1145. If a person intentionally repeats parts of Surah al-Hamd and other Surah, and the Zikr of prayers, without intending them to be a part of the namaz, or as a matter of some precaution, there is no harm in it.

1146. * A person offering prayers should not greet anyone with Salam, and if another person says Salam to him, he should use the same words in reply without adding anything to it. For example, if someone says Salamun alaykum, he should also say Salamun 'alaykum in reply, without adding Wa rahmatullahi wa barakatuh. As an obligatory precaution, he should not utter 'Alaykum' or 'Alayka' before the word Salamun if the one who greeted him did not say so. In fact, the recommended precaution is that the reciprocation must fully conform with the way Salam was initiated. So if he said: Salamun alaykum, the reply should be Salamun alaykum, and if he said: As-Salamu alaykum, then the reply should be the same. Similarly, the reply to Salamum alayka will be Salamun alayka. But if someone initiated Salam saying Alaykumus Salam, then the answer can be given in any of the phrases.

1147. It is necessary that the reply to Salam is given at once, irrespective of whether one is praying or not. And if, whether intentionally or due to forgetfulness, he delays reply to the Salam, so much that if he gives a reply after the delay, it may not be reckoned to be a reply to that Salam, then he should not reply if he is in namaz. And if he is not in namaz it is not obligatory for him to reply.

1148. * A person should reply to a Salam in a way that one who greets him can hear it. However, if he who says salam is deaf, or passes away quickly, then it is necessary to make reciprocation by sign etc., if that would be understood. If that is not possible, then it is not obligatory to respond when one is not praying. And if one is praying, it is not permissible.

1149. * It is obligatory that a person who is in namaz, responds to Salam with the intention of greeting. But if he responds with the intention of prayers or blessing, meaning "May Allah bless You", there is no harm.

1150. * If a woman or a Na-Mehram or a discerning child, that is, one who can distinguish between good and evil, says Salam to a person in namaz, the person should respond. However, in reply to the Salam by a woman who says Salamun alayka, the person offering prayers can say Salamun alayki, giving Kasrah to Kaf at the end.

1151. * If a person in namaz does not respond to Salam, his prayers are in order, though he will have committed a sin.

1152. * If a person says Salam to a person in namaz in a mistaken way, such that it cannot be treated as a Salam, it is not permissible to reply to it.

1153. It is not obligatory to give reply to the Salam said in jest, or the Salam of a non-Muslim man or woman who is not a Zimmi (an infidel living under the protection of an Islamic Government). And if he/she is a zimmi, it is sufficient, on the basis of obligatory precaution, to answer saying 'alayka' only.

1154. If a person says Salam to a group of people, it is obligatory for all of them to give a reply. However, if one of them replies, it is sufficient.

1155. If a person says Salam to a group of people, but a person for whom it was not intended gives a reply, it will still be obligatory upon the group to reply.

1156. If a person says Salam to a group among whom one was in namaz, and that person doubts whether Salam was intended for him or not, it will not be necessary for him to give a reply. And if the person offering prayers is sure that he was also intended by the one who greeted, but some one else has made a response, he does not have to reply. But if he is sure that he was among the group for whom Salam was intended, and no one has replied, then he should reply.

1157. It is Mustahab to greet with Salam, and it has been emphatically enjoined that a person who is riding should greet one who is walking, and a person who is standing should greet one who is sitting, and a younger person should greet an elder.

1158. If two persons simultaneously say Salam to each other, each one of them should, on the basis of obligatory precaution, reply the Salam of the other.

1159. When a person is not in namaz, it is Mustahab that his response to the Salam should be more expansive. For example, when one says salamun alaykum, the other should say salamun alaykum wa rahmatullah in reply.

* **Seventh:-** The seventh thing which makes namaz void is an intentional loud laugh. And if the laugh is uncontrollable, or involuntary, if what prompted it in the first place was intentional, or for that matter, inadvertant, the namaz will be void. But if one laughs loudly unintentionally, or if he purposely laughs without emitting any voice, there is no harm.

1160. * If in order to control his laughter, the condition of the person in namaz changes, like, if the colour of his face turns red, he should, as an obligatory precaution, pray again.

* **Eight:-** As an obligatory precaution, if one intentionally weeps, silently or loudly, over some worldly matters, his namaz will be void. But, if he weeps silently or loudly due to fear of Allah, or for the Hereafter, there is no harm in it. In fact, it is among the best acts.

* **Ninth:-** Any act which changes the form of namaz like, clapping or jumping, invalidates the namaz, regardless of whether that act is done intentionally or forgetfully. However, there is no harm in actions which do not change the form of namaz, like, making a brief sign with one's hand.

1161. If a person remains silent during namaz for so long, that it may not be said that he is offering prayers, his namaz is invalidated.

1162. * If a person performs an extraneous act during namaz, or maintains prolonged silence, and then doubts whether his prayers has been thereby invalidated, he should repeat the namaz, but the better way of doing it is to first complete the namaz, and then repeat it.

Tenth:- Eating or drinking. If a person offering prayers eats or drinks in such a manner that people would not say that he was in namaz, his prayers would be void, regardless of whether he does it intentionally or forgetfully. However, if a person who wants to keep a fast is offering a Mustahab namaz before the Adhan of Fajr, and being thirsty, fears that by the time he completes the prayers it will be Fajr, he can drink water during that Mustahab prayers, provided water is not more than two to three steps away from him, and he should be careful not to commit acts which invalidate namaz, like turning his face away from Qibla.

1163. * Even if the intentional eating or drinking does not change the form of namaz, as an obligatory precaution, he should repeat the namaz, regardless of whether Muwalat is maintained or not by eating and drinking.

1164. * If a person in namaz swallows the food which has remained around his teeth, his prayers are not invalidated. Similarly, if things like grains of sugar remain in the mouth and they melt slowly and go down the throat, there is no harm in it.

Eleventh:- Any doubt concerning the number of Rak'ats in those prayers which consist of two or three Rak'ats, will render the namaz void. Also, if one doubts about the number of the first two Rak'ats, of namaz having four Rak'ats, (like, Zuhr, Asr and Isha), his namaz will be void if he continues to be in doubt.

* **Twelfth:-** If a person omits or adds the Rukn (elemental parts) of the namaz, either intentionally or forgetfully, his namaz is void. Similarly, if he does an extra Rukn forgetfully, like adding a Ruku or two Sajdah in one Rak'at, his namaz, as an obligatory precaution, will be void. And if one omits purposely acts which are not Rukn, or makes an addition, namaz will be void. But if one forgetfully adds one more Takbiratul Ihram, namaz will not be void.

1165. If a person doubts after the namaz, whether or not he performed any such act which invalidated the prayers, his namaz will be in order.

Things which are Makrooh in Prayers

1166. It is Makrooh that a person in namaz slightly turns his face towards right or left, an angle which would not be construed as deviation from Qibla, otherwise namaz will be void, as explained earlier. It is also Makrooh during prayers to shut the eyes or turn towards right or left, and to play with one's beard and hands, and to cross the fingers of one hand into those of another, and to spit. It is also Makrooh to look at the writing of the holy Qur'an, or some other books or a ring. It is also Makrooh to become silent while reciting Surah al-Hamd, or any other Surah, or Zikr, so as to listen to some conversation. And in fact, every such act which disturbs attention and humility is Makrooh.

1167. It is Makrooh for a person to offer prayers when he is feeling drowsy, or when he restrains his urge for urinating or defecation. Similarly, it is Makrooh to offer prayers with tight socks which press the feet. There are other things also which are Makrooh in namaz. They are mentioned in detailed books on the subject.

Occasions when Obligatory Prayers can be Broken

1168. * It is haraam, as an obligatory precaution, to break obligatory prayers purposely. But if one has to break in order to protect property, or to escape from financial or physical harm, there is no objection. In fact, he can break it for any worldly or religious purpose which is crucially important for him.

1169. If it is not possible for a person to protect, without breaking the prayers, his own life, or the life of a person whose protection is obligatory upon him, or to protect a property the protection of which is obligatory on him, he should break the prayers.

1170. If a creditor demands payment from a person who is praying, and if there is ample time for namaz, he should pay him while praying, if that is possible. But if it is not possible to pay him without breaking the namaz, then he should break the namaz, pay the creditor and then pray.

1171. If a person learns during his prayers that the mosque is najis, and if time is short, he should complete the prayers. And if there is sufficient time, and making the mosque Pak does not change the form of prayers, he should make it Pak while praying, and then continue with the remaining part of the prayers. And if making the mosque Pak in that state changes the form of the prayers, breaking of prayers is permissible if making it Pak is possible after prayers; but if it is not possible, he should break the prayers, make the mosque Pak, and then offer prayers.

1172. In a situation where one must break namaz, if he goes on and completes it, his namaz is in order, though he will have committed a sin. However, the recommended precaution is that he should offer the namaz again.

1173. * If a person offering prayers remembers before Qir'at, or before going to Ruku, that he has forgotten to say Adhan and Iqamah, and if he has sufficient time at his disposal, it is Mustahab that he

should break the prayers and recite Adhan and Iqamah. In fact, if he remembers having missed them out before ending the namaz, if is Mustahab to break the namaz and pronounce them.

*** Doubts in the Prayers**

There are 22 kinds of doubts which one can have while praying. Out of these, 7 doubts are those which invalidate the prayers, and 6 are those which should be ignored. And the remaining 9 doubts are valid doubts.

Doubts Which Make Prayers Void

1174. * The following doubts make prayers void:

- Doubts about the number of Rak'ats occurring in obligatory prayers which consist of 2 Rak'ats, like, Fajr prayers, or prayers offered by a traveller. However, doubt about number of Rak'ats in Mustahab prayers or namaz of Ihteyat does not make the prayers void.
- Doubts about the number of Rak'ats occurring in prayers consisting of 3 Rak'ats, that is, Maghrib prayers.
- Doubt occurring in prayers of 4 Rak'ats as to whether one has performed one Rak'at or more.
- Doubt in prayers of 4 Rak'ats before going to the second Sajdah, as to whether he has performed 2 Rak'ats or more.
- Doubts between 2 and 5 Rak'ats or between 2 and more than 5 Rak'ats.
- Doubts between 3 and 6 Rak'ats or between 3 and more than 6 Rak'ats.
- Doubt between 4 and 6 Rak'ats or between 4 and more than 6 Rak'ats, with the details which will come later.

1175. If a person has one of those doubts which makes prayers void, it is better for him to break the prayers if the doubt persists. In fact, he should prolong thinking about it so that the form of namaz changes, or till he loses all hope to ascertain the situation.

Doubts Which May Be Ignored

1176. The following doubts should be ignored:

- Doubt about an act whose time of performance has already passed, like, during Ruku a person doubts as to whether he did or did not recite Surah al-Hamd,
- Doubt occurring after the Salam of prayers,
- Doubt after the time of prayers has already passed,
- Doubt of a person, who doubts too much,
- Doubt by the Imam (one who leads the congregation prayers) about the number of Rak'ats when the ma'mum (follower) is aware of the number, and similarly the doubts of the ma'mum when the Imam knows the number of Rak'ats,
- Doubt which occurs in Mustahab prayers and Namaz of Ihteyat.

I. Doubts About an Act Whose Time of Performance has Passed

1177. * If a person doubts while offering prayers as to whether or not he has performed a particular obligatory act, like, if he doubts whether or not he has recited Surah al-Hamd, and if he has engaged himself in the next act, which he would not have intentionally performed in a normal circumstance, like reading the next Surah, he should ignore the doubt. But in a situation other than this, he should perform the act about which he doubts.

1178. If a person doubts while reciting a verse, whether or not he has recited the preceding verse, or doubts while reciting the end part of a verse, whether or not he has recited its beginning, he should ignore his doubt.

1179. If a person doubts after Ruku or Sajdah, whether or not he has performed its obligatory parts, like Zikr and steadiness of the body, he should ignore his doubt.

1180. * If, while going into Sajdah, a person doubts whether or not he has performed Ruku, or if he doubts whether he stood up after Ruku or not, he should ignore the doubt.

1181. * If a person doubts while rising to stand, whether or not he has performed Sajdah or tashahhud, he should ignore the doubt.

1182. If a person, who is offering prayers sitting or lying, doubts at the time of reciting Surah al-Hamd or Tasbihat Arba'ah, whether or not he has performed Sajdah or tashahhud, he should ignore his doubt. And if the doubt occurs before reciting Surah al-Hamd or Tasbihat Arba'ah , he should perform them.

1183. * If a person doubts whether or not he has performed one of the Rukn of prayers, and if he has not yet engaged himself in the next act, he should perform it. For example, if he doubts before reciting tashahhud, whether or not he has performed two Sajdah, he should perform them. And if he remembers later that he had already performed that Rukn, as an obligatory precaution,his prayers will become void because of additional Rukn.

1184. If a person doubts whether or not he has performed an act which is not a Rukn of namaz, and if he has not engaged himself in the following act, he should perform it. For example, if he doubts before reciting the other Surah, whether or not he has recited Surah al-Hamd, he should recite Hamd. And if he remembers after reciting Hamd that he had already recited it, his prayers will be in order, because a Rukn has not been added.

1185. * If a person doubts whether or not he has performed a Rukn, like, while in tashahhud, he doubts whether or not he has performed two Sajdah, and ignores his doubt, but remembers later that he had actually not performed that Rukn, he should perform it if he has not entered into the next Rukn. However, if he has engaged himself in the next Rukn, his prayer is void. For example, if he remembers before Ruku of the next Rak'at, that he had not performed two Sajdah, he should perform them, and if he remembers this during Ruku or thereafter, his prayers are void.

1186. If a person doubts whether or not he has performed an act which is not a Rukn, and if he is engaged in the next act, he should ignore his doubt. For example, if he doubts while reciting the other Surah, whether or not he has recited Surah al-Hamd, he should ignore his doubt. And if he remembers later that he had actually not performed that act, he should perform it, if he has not entered into the next Rukn, and if he has entered the next Rukn, his prayers are in order. Based on this, if he remembers in qunut that he has not recited Surah al-Hamd he should recite it, and if he remembers it in Ruku, his prayers are in order.

1187. * If a person doubts whether or not he has said Salam of prayers when he is engaged in supplications or other namaz, or when the form of namaz has already changed, he should ignore his doubt. And if he doubts before these acts, he should say Salam. And if he doubts at any stage, whether he recited the Salam correctly or not, he should ignore that doubt.

Doubt After the Salam

1188. If a person becomes doubtful after the Salam of prayers, as to whether or not he has offered the prayers correctly, like, if he doubts whether or not he has performed the Ruku, or doubts in a 4 Rak'at prayers as to whether he has performed 4 or 5 Rak'ats, he should ignore his doubt. But if both sides of the doubt lead to invalidity of the prayers like, if he doubts in 4 Rak'at prayers whether he has performed 3 or 5 Raka'ts, his prayers would be void.

Doubt After the Time of Namaz has passed

1189. If a person doubts, after the time for prayers has already passed, as to whether he has offered the prayers or not, or if he suspects that he may not have offered it, it is not necessary for him to offer that prayers. If, however, he doubts before the expiry of the time for that prayers, as to whether or not he has offered it, he should offer it, even if he has a feeling that he might have done so.

1190. If a person doubts after the time for prayers has passed, whether or not he has offered the prayers correctly, he should ignore his doubt.

1191. * If, after the time for Zuhr and Asr prayers has passed, a person knows that he has offered 4 Rak'ats, but does not know whether it was with the intention of Zuhr prayers or Asr prayers, he should, offer 4 Rak'ats of qadha prayers, with the niyyat that he is praying that which is obligatory upon him.

1192. If after the time for Maghrib and Isha prayers has elapsed, a person knows that he has offered one prayer, but does not know whether it was of 3 or 4 Rak'ats, he should offer qadha of Maghrib and Isha prayers.

One Who Doubts Too Much

1193. * *Kathirush shak* is a person who doubts quite often, meaning that he doubts more than a normal person does, due to an unsettled mind or whims. A normal person who doubts at least once in every three prayers, should ignore his doubts.

1194. If a person with such an obsession doubts about having performed any part of prayers, he should decide that he has performed it. For example, if he doubts whether he has performed Ruku, he should say that he has performed it. And if he doubts about having performed an act which invalidate prayers, like, if he doubts whether in the Fajr prayers he has offered 2 or 3 Rak'ats, he should consider that he has offered the prayers properly.

1195. * If a person frequently doubts about a particular act of prayers, then doubts occurring about other acts of prayers, should be dealt with according to their prescribed rules. For example, if a person who frequently doubts about having performed Sajdah, doubts about having performed Ruku, he should act according to the rules relating to it, that is, if he has not performed Sajdah, he should perform Ruku, and if he has already performed Sajdah, he should ignore his doubt.

1196. If a person frequently doubts in a particular prayer like, namaz of Zuhr, and if he has a doubt in the prayers of Asr, he should act according to the rules of doubts.

1197. If a person, who doubts more only when he offers prayers at a particular place, becomes subjected to doubts at another place of prayers, he should act according to the rules of doubts.

1198. A person who doubts whether he has become one of those who doubt too much (Kathirush shak), he should act according to the normal rules relating to doubts. And as long as a Kathirush shak person is not sure that he has returned to the normal condition, he should ignore his doubt.

1199. * If a Kathirush shak person doubts whether he has performed a Rukn or not, and ignores his doubts, but remembers later that he had actually not performed it, he should perform it, if he has not gone into next Rukn. And if he has commenced the next Rukn, his prayer, as a precaution is void. For example, if he doubts whether he has performed Ruku or not, and ignores his doubt, but remembers before the second Sajdah that he has not performed Ruku, he should return and perform Ruku, but if he remembers it in the second Sajdah, his prayer, as a precaution is void.

1200. If a Kathirush shak person doubts whether he has performed an act which is not a Rukn, and ignores his doubt and remembers later that he has not performed it, and the stage of its performance has not passed, he should perform it, and if he has passed its stage, his prayer is in order. For example, if he doubts whether he has recited Hamd, he should recite it. But if he remembers after having gone to Ruku, his namaz will be in order.

1201. If an Imam who is leading a congregational prayer, doubts about the number of Rak'ats, like, if he doubts whether he has performed three or four Rak'ats, he will follow the indication given by the follower who is certain about the numbers. If he indicates that it is the fourth, Imam will accept it and complete the prayers. Similarly, if the Imam is sure about the number of Rak'ats, and the follower has a doubt, he should ignore his doubt.

Doubt in Mustahab Prayers

1202. If a person doubts about the number of Rak'ats in a Mustahab prayer and if the higher side makes the prayers void, he should decide on the lesser side of the doubt. For example, if he doubts whether he has performed 2 Rak'ats or 3 in Nafilah of Fajr prayers, he should decide that he has performed 2 Rak'ats. But if the higher side does not invalidate the prayers, like, if he doubts whether he has performed 2 Rak'ats or 1, he is free to decide either way, and his prayers will be valid.

1203. Omission of a Rukn invalidates Nafilah (Mustahab prayers), but addition of a Rukn does not invalidate it. Hence, if the person offering Nafilah prayers forgets to perform any part, and remembers when he has entered into another Rukn, he should return to perform the forgotten part and then re-enter the Rukn. For example, if he remembers during Ruku that he has not recited Surah al-Hamd, he should return to recite Surah al-Hamd, and then go into Ruku again.

1204. If a person doubts whether he has performed any Rukn or non-Rukn part of Nafilah prayers, he should perform it if its stage has not passed, and if it has, then he should ignore the doubt.

1205. * If in a Mustahab prayer of two Rak'ats, a person suspects that he has offered 3 Rak'ats or more, he should ignore his doubt, and his prayers are in order. If, he suspects that he has offered 2 Rak'ats or less, then as an obligatory precaution, he should pay heed to that suspicion. For example, if he suspects that he has performed one Rak'at only, as a precaution, he will perform another Rak'at.

1206. * If a person in Nafilah prayers performs an act which, if he had performed in an obligatory prayers, it would have been necessary for him to do Sajdatus Sahv, or if he forgets one Sajdah, it will not be necessary to perform Sajdatus Sahv, or give qadha for the Sajdah, after the Nafilah is over.

1207. If a person doubts whether he has offered a particular Mustahab prayer or not, and if that prayer does not have a fixed time, like, the prayers of Ja'far Tayyar, he should decide that he has not offered it. The position is the same if that prayer has a fixed time, like Nafilah of daily prayers, and a person doubts before its time lapses, whether he has offered it or not. However, if he doubts after its time has gone, he should ignore his doubt.

Doubts Which Are Valid

1208. * There are nine situations in which a person can have doubts about the number of Rak'ats in the namaz consisting of four Rak'ats. In those situations, one should pause to think, and if he arrives at any decision or probability, he should act accordingly. If doubt persists, he should follow these rules:

(i) After the second Sajdah, if a person doubts whether he has performed 2 Rak'ats or 3, he should assume that he has performed 3 Rak'ats, and finish the prayers after performing one more Rak'at. And after finishing the prayers he should offer, as an obligatory precaution, 1 Rak'at of Namaz-e-Ihtiyat, standing.

(ii) If after the second Sajdah, a person doubts whether he has performed 2 or 4 Rak'ats, he should decide that he has performed 4 Rak'ats and finish his prayers. He should then stand up to offer 2 Rak'ats of Namaz-e-Ihtiyat.

(iii) If a person doubts, after the second Sajdah, whether he has performed 2, 3 or 4 Rak'ats, he should decide that he has performed 4 Rak'ats. After completing the prayers, he should perform 2 Rak'ats of Namaz-e-Ihtiyat standing, and 2 Rak'ats in the sitting position.

(iv) If a person doubts after the second Sajdah, as to whether he has performed 4 or 5 Rak'ats, he should decide that he has performed 4 Rak'ats and finish his prayers. After that he should perform two sajdatus sahv. And this rule applies to every situation of doubt between four and more Rak'ats, like, if one doubts whether he has prayed four or six Rak'ats. And there can be a situation where at one single time, one doubts whether he has performed less than four or more than four Rak'ats. If this doubt occurs after the second Sajdah, he will in each doubt, decide that he has performed four Rak'ats, then for a doubt that he might have performed less, he will redress it by Namaz-e-Ihtiyat, and for a doubt that he might have performed more, he will perform Sajdatus Sahv.

In any of these four situations, if the doubt occurs after the first Sajdah, and before having gone into the second, the prayers will be void.

(v) If a person doubts at any stage during his prayers, whether he has performed 3 or 4 Rak'ats, he should decide that he has performed 4 Rak'ats and finish his prayers. Thereafter he should offer Namaz-e-Ihtiyat of 1 Rak'at standing or of 2 Rak'ats in the sitting position.

(vi) If a person doubts while standing, as to whether he has performed 4 Rak'ats or 5, he should sit down and recite tashahhud and the Salam of prayers. Then he should stand up to offer Namaz-e-Ihtiyat of 1 Rak'at, or give 2 Rak'ats while sitting.

(vii) If one doubts, while standing, whether he has performed three or five Rak'ats, he should sit down and read tashahhud and Salam to finish the prayers. After that, he should offer 2 Rak'ats of Namaz-e-Ihtiyat standing.

(viii) If a person doubts while standing, as to whether he has offered 3, 4 or 5 Rak'ats, he should sit down and recite tashahhud and the Salam of prayers. Thereafter, he should offer Namaz-e-Ihtiyat of 2 Rak'ats standing, and another 2 Rak'ats in the sitting position.

(ix) If a person doubts, while standing, whether he has performed 5 or 6 Rak'ats, he should sit down and recite tashahhud and Salam of the prayers. Thereafter, he should perform two sajdatus sahv. In all the foregoing four situations one should, as a recommended precaution, also offer two sajdatus sahv for an extra qiyam.

1209. * When a person has any of the above valid doubts, he should not break the prayers, if the time for namaz is very short. He should act according to the rules given above. In fact, even if there be ample time for namaz, it is a recommended precaution that namaz should not be broken, and the rules of redressing the situations of doubt be followed.

1210. * If a person has one of those doubts for which offering of Namaz-e-Ihtiyat is obligatory, as a recommended precaution, he should offer the Namaz-e-Ihtiyat, and without doing so, he should not start praying again. And before any such act occurs which invalidates namaz, if he starts the namaz afresh, without having performed Namaz-e-Ihtiyat, it will be void. Of course, if in the meantime, an act occurred which renders namaz void, and he prayed without having offered Namaz-e-Ihtiyat, this namaz will be in order.

1211. * When a person has any of those doubts which invalidate the prayers, and if he feels that by continuing to the next act, he may acquire certainty, or form a strong idea about the actual situation, he is not allowed to continue with that namaz if the doubt has occurred in the first 2 Rak'ats. For example, if he doubts while standing, whether he has offered one Rak'at or more, and feels that if he goes into Ruku, the doubt may be allayed, it is not permissible to go to Ruku. But in all situations other than this, he can continue with the namaz if he feels that it would help him acquire certainty.

1212. If initially the feeling of a person is inclined on one side, and later both the sides become equally strong, he should act according to the rules of doubt. And if initially both sides are equally strong, and he decides to act according to his obligation, but later his feeling inclines to the other side, he should adopt it, and complete the prayers.

1213. If a person does not know whether his feeling is inclined on one side, or is equal on both sides, he should act according to the rules of doubt.

1214. * If a person learns after prayers, that while in namaz, he was in a state of doubt as to whether, he offered 2 Rak'ats or 3 and that he decided in favour of 3 Rak'ats, but does not know whether his strong feeling favoured offering three Rak'ats, or whether it favoured both sides equally, he does not have to offer Namaz-e-Ihtiyat.

1215. * If a person doubts after standing up, whether or not he has performed the 2 Sajdah, and simultaneously, has a type of doubt which would only be valid if it occurred after two Sajdah, like if he doubts whether he has performed two or three Rak'ats, his namaz will be valid if he acts according to the rule prescribed for that doubt. But while in tashahhud, if he falls into a type of doubt which

would be valid only if it occurred after two sajdah, assuming that he has done two Sajdah, if the remedy of that doubt was to decide upon a Rak'at which has no tashahhud, his namaz will be void. For example, if that doubt was between 2 or 3 Rak'ats. And if the remedy of the doubt was to decide upon a Rak'at which has tashahhud, his namaz will be valid, like if the doubt is between 2 and 4 Rak'ats.

1216. * If a person doubts before he begins tashahhud, or before standing (Qiyam) in the Rak'ats which do not have tashahhud, whether he has performed one or both the Sajdah, and right at that moment, a doubt occurs which would only be valid if it occurred after two Sajdah, the prayers will be void.

1217. If a person doubts while standing, whether he is in third or fourth Rak'at, or whether it is third, fourth or fifth Rak'at, and at that time he remembers to have omitted one or both Sajdah of the preceding Rak'at, his prayers will be void.

1218. If one doubt of a person is allayed and another doubt takes its place, like, if he doubted first whether he had offered 2 or 3 Rak'ats, and later he doubts whether he has offered 3 or 4 Rak'ats, he should act according to the rules of the second doubt.

1219. * If a person doubts after prayers, whether while in namaz, his doubt was about 2 and 4 Rak'ats or about 3 and 4 Rak'ats, he may act according to the rules of both the doubts; and also, he may break the namaz and after committing an act which invalidates namaz, he can repeat the prayers.

1220. If a person realises after prayers, that while he was in namaz, he had a doubt, but does not know whether it was a valid or unsound doubt, and further, if it was one of the valid doubts, he does not know to which type it belonged, in such a case, it is permissible for him to treat the prayers as void, and offer it again.

1221. If a person who prays in the sitting position has a doubt, which would oblige him to perform either 1 Rak'at Namaz-e-Ihtiyat standing or 2 Rak'ats in the sitting position, he should offer 1 Rak'at sitting. And if he has a doubt for which his obligation is to offer two Rak'ats of Namaz-e-Ihtiyat standing, he should offer 2 Rak'ats sitting.

1222. If a person, who normally offered prayers in the standing position, becomes unable to stand while offering Namaz-e-Ihtiyat, he should offer it as one who offers prayers in the sitting position. Rules of these have been detailed above.

1223. If a person, who normally sat when offering prayers, becomes capable of standing for offering Namaz-e-Ihtiyat, he should act according to the obligation of one who offers prayers standing.

Method of Offering Namaz-e-Ihtiyat

1224. A person, for whom it is obligatory to offer Namaz-e-Ihtiyat, should make its niyyat immediately after the Salam of prayers, and pronounce takbir and recite Surah al-Hamd and then perform Ruku and two Sajdah. Now, if he has to perform only one Rak'at of Namaz-e-Ihtiyat, he should recite tashahhud and Salam of the prayers after two Sajdah. If it is obligatory for him to perform 2 Rak'ats of Namaz-e-Ihtiyat, he should perform, after the 2 Sajdah, another Rak'at like the first one, and then complete with tashahhud and Salam.

1225. * Namaz-e-Ihtiyat does not have other Surah and qunut, and this prayer should be offered silently; its niyyat should not be uttered; and the recommended precaution is that its 'Bismillah' should also be pronounced silently.

1226. If a person realises before starting Namaz-e-Ihtiyat that the prayer which he had offered was correct, he need not offer it, and if he realises this during Namaz-e-Ihtiyat, he need not complete it.

1227. * If a person becomes certain before starting Namaz-e-Ihtiyat, that the prayers which he had offered had lesser Rak'ats, and if he has still not performed an act which would invalidate prayers, he should complete those parts of the prayers which he had not performed, and as a precaution, also perform 2 Sajdatus Sahv for the extra Salam. And if he has performed an act which invalidates prayers, for example, if he has turned away from Qibla, he should repeat the prayers.

1228. If a person realises after Namaz-e-Ihtiyat, that the deficiency in his original prayers was equal to the Namaz-e-Ihtiyat, like, if he offers 1 Rak'at of Namaz-e-Ihtiyat in the case of doubt about 3 and 4 Rak'ats, and it transpires later that he had actually offered 3 Rak'ats in the original prayers, his prayers will be in order.

1229. If a person learns after Namaz-e-Ihtiyat, that the deficiency in his original prayers was lesser than the Namaz-e-Ihtiyat, like, if he offers 2 Rak'ats of Namaz-e-Ihtiyat for the doubt about 2 and 4 Rak'ats, and learns later that he had actually offered 3 Rak'ats, he should repeat his original prayers.

1230. * If a person learns after Namaz-e-Ihtiyat, that the deficiency in his original prayers was more than Namaz-e-Ihtiyat, like, if he offers 1 Rak'at of Namaz-e-Ihtiyat for the doubt between 3 and 4 Rak'ats, and learns later that he actually offered 2 Rak'ats only, if he has performed any act, which invalidates the prayers like, if he turns away from Qibla, he should offer the prayers again. And even if he has not performed an act which invalidates prayers, the obligatory precaution is that he should repeat his prayers, and should not be content with simply adding the missing Rak'ats.

1231. If a person had a doubt as to whether it was his second, third or fourth Rak'at, and remembers after offering 2 Rak'ats of Namaz-e-Ihtiyat in standing position, that he had actually offered 2 Rak'ats of his original prayers, it will not be necessary for him to offer 2 Rak'ats of Namaz-e-Ihtiyat in the sitting position.

1232. * If a person had a doubt whether it was his third or fourth Rak'at, and remembers while offering 1 Rak'at of Namaz-e-Ihtiyat in the standing position, that he had actually offered 3 Rak'ats in the original prayers, if he remembers before going to Ruku, he should abandon Namaz-e-Ihtiyat, and complete 1Rak'at as an addendum. This way his prayers will be valid. But for one more Salam, he will perform two Sajdatus Sahv, as an obligatory precaution. But if he remembers this after having entered Ruku, he must pray again. As a precaution, he cannot content himself with just adding the remaining Rak'ats.

1233. * If a person had a doubt about second, third and fourth Rak'ats, and while he was offering 2 Rak'ats of Namaz-e-Ihtiyat in the standing position, he remembered that he had actually offered 3 Rak'ats, he should act as guided in the above rule.

1234. * If a person realises during Namaz-e-Ihtiyat, that the deficiency in his prayers was more or less than his Namaz-e-Ihtiyat, he should act according to rule no. 1232.

1235. * If a person doubts whether he offered Namaz-e-Ihtiyat which was obligatory on him, and if the time of prayers has lapsed, he should ignore the doubt. And if he has time at his disposal, and if much time has not elapsed between the doubt and the prayers, and he has also not performed an act invalidating the prayers, like turning away from Qibla, he should offer Namaz-e-Ihtiyat. But if he has performed an act which invalidates the prayers, or if a good deal of time has elapsed between the prayers and the doubt, he should, as an obligatory precaution, pray again.

1236. * If a person increases a Rukn in Namaz-e-Ihtiyat, or if he prays 2 Rak'ats instead of 1, his Namaz-e-Ihtiyat will be void, and he will have to offer the original namaz again.

1237. If, during Namaz-e-Ihtiyat, a person doubts about any one of its acts, and if its stage has not passed, he should perform it. And if its stage has passed, he should ignore the doubt. For example,if he doubts whether or not he has recited Surah al-Hamd, and if he has not yet gone into Ruku, he should recite Surah al-Hamd, and if he has gone into Ruku, he should ignore his doubt.

1238. When a person doubts about the number of Rak'ats in Namaz-e-Ihtiyat, if he finds that by deciding on the higher side, Namaz-e-Ihtiyat will be void, he should decide on the lesser. But if he finds that deciding on the higher side would not invalidate Namaz-e-Ihtiyat, then he should decide on the higher side. For example, if a person, who is offering 2 Rak'ats of Namaz-e-Ihtiyat, doubts whether he has offered 2 or 3 Rak'ats, since taking it on the higher side will invalidate the prayers, he should decide that it is second Rak'at. And if he doubts whether he has offered 1 or 2 Rak'ats, then since taking it on the higher side will not invalidate the prayers, he should consider that he has offered 2 Rak'ats.

1239. If an act which is not a Rukn, is omitted or added forgetfully in Namaz-e-Ihtiyat, it will not be necessary to perform sajdatus sahv for it.

1240. If the person offering Namaz-e-Ihtiyat doubts after Salam, whether or not he has performed one of the parts or conditions of the prayers, he should ignore his doubt.

1241. * If a person forgets tashahhud or one Sajdah in Namaz-e-Ihtiyat, and if he is not able to perform it at once, the obligatory precaution is that he should perform the qadha for Sajdah after the Salam of the prayers.

1242. * If a man has an obligation to perform Namaz-e-Ihtiyat, qadha of a Sajdah or two Sajdatus Sahv, he should first offer Namaz-e-Ihtiyat.

1243. As far as Rak'ats of namaz are concerned, probability or strong feeling about it will be treated at the same level as certainty. For example, if a person does not know for certain whether he has offered 1 Rak'at or 2, and has a strong feeling that he has offered 2 Rak'ats, he should decide in its favour. And if in a prayer of 4 Rak'ats, he strongly feels that he has offered 4 Rak'ats, he should not offer Namaz-e-Ihtiyat. But in the matter of acts of namaz, probability has the position of doubt. Hence, if he feels that probably he has performed Ruku, and if he has not yet entered Sajdah, he should perform the Ruku. And if he thinks that he has not recited Surah al-Hamd, and has already started the other Surah, he should ignore his doubt and his prayers are in order.

1244. There is no difference between the rules of doubt, forgetting, and probability or strong feeling, regardless of it occurring in the daily obligatory prayers or other Wajib namaz. For example, if one doubts in namaz of Ayaat, whether he has performed 1 Rak'at or 2, his namaz will be void because it is a doubt which has occurred in a namaz consisting of 2 Rak'ats. Similarly, if he has a strong feeling that it is his first or his second Rak'at, he will complete the prayers based on that feeling.

Sajdatus Sahv (Sajdah for Forgotten Acts)

1245. * Two Sajdatus Sahv become necessary for five things, and they are performed after Salam. Their method will be explained later:

(i) For talking forgetfully during prayers.

(ii) Reciting Salam at the wrong place, like, forgetfully reciting them in the first Rak'at.

(iii) Forgetting tashahhud.

(iv) When there is a doubt in a 4 Rak'at prayers, after second Sajdah, as to whether the number of Rak'ats performed is 4 or 5, 4 or 6.

(v) When after namaz, one realises that he has either omitted or added something by mistake, but that omission or addition does not render the prayers void.

These five situations call for Sajdatus Sahv.

As per recommended obligation, if a person performs only one Sajdah forgetting the other, or if he erroneously sits down where he should stand, or vice versa, he should perform 2 Sajdatus Sahv. In fact, for every omission and addition made by mistake, in namaz, two Sajdatus Sahv be performed.

1246. * If a person talks, by mistake or under the impression that his prayer has ended, he should perform 2 Sajdatus sahv, as a precaution.

1247. * Sajdatus sahv is not obligatory for the sound emitted by coughing, but if one inadvertently sighs or moans, like, 'Ah', he should, as a precaution, perform Sajdatus Sahv.

1248. If a person makes an error in some recitation, and then repeats to correct it, Sajdatus Sahv will not be obligatory upon him.

1249. If a person talks for some time in namaz by mistake, and if the process is construed as having talked just once, he will perform two Sajdatus Sahv after Salams.

1250. If a person forgets the tasbihat Arba'ah , the recommended precaution is that he should perform 2 Sajdatus Sahv after his prayers.

1251. * If at a place where the Salam of prayers is not to be said, a person forgetfully says "Assalamu 'alayna wa'ala 'ibadil lahis salihin" or says: "Assalam 'alaykum" he should, as an obligatory precaution, perform 2 sajdatus sahv, even if he did not add "Wa Rahmatullahi wa Barakatuh". But if he says: "As Salamu alayka Ayyuhan Nabiyyu Wa Rahmatullahi Wa Barakatuh" then Sajdatus Sahv will be a recommended precaution.

1252. If a person says, by mistake, all the 3 Salams at the time when Salam should not be recited, it is sufficient to perform 2 Sajdatus Sahv.

1253. * If a person forgets one Sajdah or tashahhud, and remembers it before the Ruku of the next Rak'at, he should return and perform it. And after the prayers, he should, as a recommended precaution, offer two Sajdatus Sahv for additional standing (Qiyam).

1254. * If a person remembers during Ruku or thereafter, that he has forgotten one Sajdah or tashahhud of the preceding Rak'at, he should perform the qadha of Sajdah after the Salam of prayers, and for tashahhud he should perform two Sajdatus Sahv.

1255. * If a person does not perform Sajdatus Sahv after the Salam of prayers intentionally, he commits a sin, and it is obligatory upon him to perform it as early as possible. And if he forgets to perform it, he should perform it immediately when he remembers. It is, however, not necessary for him to repeat the prayers.

1256. If a person doubts whether or not two Sajdatus Sahv have become obligatory upon him, it is not necessary for him to perform them.

1257. If a person doubts whether two or four Sajdatus Sahv have become obligatory upon him, it will be sufficient if he performs two Sajdatus Sahv.

1258. If a person knows that he has not performed one of the two Sajdatus Sahv, and if it is not possible to do it then, he should perform two Sajdatus Sahv again. And if he knows that he has offered three Sajdah forgetfully, the obligatory precaution is that he should perform two Sajdatus Sahv again.

The Method of Offering Sajdatus Sahv

1259. * Immediately after the Salam of prayers, one should make a niyyat of performing Sajdah, placing one's forehead, as an obligatory precaution, on an object which is allowed. It is a recommended precaution that Zikr be recited, and a better Zikr is: Bismillahi wa billah assalamu 'alayka ayyuhan Nabiyyu wa rahmatullahi wa barakatuh. Then one should sit up and perform another Sajdah reciting the above mentioned Zikr. After performing the second Sajdah one should sit up again and recite tashahhud and then say: Assalamu 'alaykum'; it is better to add to it: Wa rahmatullahi wa barakatuh.

Qadha of the Forgotten Sajdah and Tashahhud

1260. If a person forgets Sajdah and tashahhud, and offers its qadha after prayers, he should fulfil all the conditions of prayers, like his body and dress being Pak, and facing the Qibla, and all various other conditions.

1261. * If a person forgets Sajdah a few times, like, if he forgets one Sajdah in the first Rak'at and another in the second Rak'at, after the prayers, he should perform the qadha of each one of them. It is better that, as a precaution he should also perform Sajdatus Sahv for each of them.

1262. * If a person forgets one Sajdah and tashahhud, he should, as a precaution, offer two Sajdatus Sahv for each of them.

1263. If a person forgets two Sajdahs from two Rak'ats, it is not necessary to observe the order while giving their qadha.

1264. * If between the Salam of prayers and the qadha of Sajdah, a person performs an act which would invalidate the prayers were he to do so purposely or forgetfully, like, turning away from Qibla, the recommended precaution is that, after performing the qadha of Sajdah, he should repeat his prayers.

1265. * If a person remembers just after the Salam of prayers that he has forgotten a Sajdah, or tashahhud of the last Rak'at, he should resume to complete the prayers, and should, as an obligatory precaution, perform two Sajdatus Sahv for an additional Salam.

1266. * If between the Salam of prayers and the qadha of Sajdah, a person performs an act which makes Sajdatus Sahv obligatory (like, if he talks forgetfully), he should, as an obligatory precaution, first perform qadha of Sajdah and then do two Sajdatus Sahv.

1267. * If a person does not know whether he has forgotten a Sajdah or tashahhud in his prayers, he should perform qadha of Sajdah, and also perform two Sajdatus Sahv. And as a recommended precaution, he should perform qadha of tashahhud also.

1268. If a person doubts whether or not he has forgotten to perform Sajdah, or tashahhud, it is not obligatory for him to perform its qadha, nor to perform Sajdatus Sahv.

1269. * If a person knows that he has forgotten Sajdah, but doubts whether or not he has performed it before the Ruku of the succeeding Rak'at, the recommended precaution is that he should perform its qadha.

1270. * If it is obligatory on a person to perform qadha of Sajdah, and owing to some other act, Sajdatus Sahv also becomes obligatory upon him, he should first perform the qadha of Sajdah after prayers, and then perform Sajdatus Sahv .

1271. * If a person doubts whether or not he has given the qadha of the forgotten Sajdah after the prayers, and if the time for the prayers has not lapsed, he should give the qadha. In fact, even if the time of namaz has lapsed, he should , as an obligatory precaution, give the qadha.

Addition and Omission of the Acts and Condition of Prayers

1272. Whenever a person intentionally adds something to the obligatory acts of prayers, or omits something from them, even if it be only a letter, his prayers become void.

1273. * If a person adds or omits the Rukn (elemental parts) of prayers due to ignorance, his prayers are void. But adding or omitting a non-Rukn due to justifiable ignorance or by relying on some authority, will not make the prayers void. And if someone, due to his ignorance about the rule, prays Fajr, Maghrib and Isha with silent Qir'at, or Zuhr and Asr with loud Qir'at, or offers four Rak'ats where he should have prayed two because of travelling, his prayers will be in order.

1274. If a person realises during prayers that his Wudhu or Ghusl had been void, or that he had begun offering prayers without Wudhu or Ghusl, he should abandon that prayers and repeat the same with Wudhu or Ghusl. And if he realises it after the prayers, he should pray again with Wudhu or Ghusl. And if the time for the prayers has lapsed, he should perform its qadha.

1275. * If a person remembers after reaching Ruku, that he has forgotten the two Sajdah of the preceding Rak'at, his prayers are void. And if he remembers before going to Ruku, he should return to perform the two Sajdah. Then he should stand up to recite Surah al-Hamd and Surah or Tasbihat Arba'ah, and complete the prayers. And after the prayers, he should, on the basis of recommended precaution, perform two Sajdatus Sahv for additional standing.

1276. If a person remembers before saying "Assalamu alayna" and "Assalamu Alaykum" that he has not performed the two Sajdah of the last Rak'at, he should perform the two Sajdah and should recite tashahhud again, and then recite Salam.

1277. If a person realises before the Salam of prayers, that he has not offered one Rak'at or something more from the end part of prayers, he should perform the part which had been forgotten.

1278. * If a person realises after the Salam of prayers that he has not offered one Rak'at or more from the end part of the prayers, and if he has done any such thing which would invalidate the prayers, were he to do so intentionally or forgetfully, like turning away from Qibla, his prayers will be void. But if he has not performed any such act then, he should immediately proceed to perform that part of the prayers which he forgot, and should, as an obligatory precaution, offer two Sajdatus Sahv for additional Salam.

1279. * If a person after the Salam of prayers, does an act which would have invalidated the prayers, were then to do so intentionally or otherwise, like turning away from Qibla, and then remembers that he had not performed two Sajdah, his prayers will be void. And if he remembers it before he performs any act which would invalidate the prayers, he should perform the two forgotten Sajdah, and should recite tashahhud again, together with Salam of the prayers. Thereafter, he should perform two Sajdatus Sahv for the Salam recited earlier.

1280. * If a person realises that he has offered the prayers before its time set in, he should offer that prayers again, and if the prescribed time for it has lapsed, he should perform its qadha. If he realises that he has offered the prayers with his back to Qibla, he should pray again if the time of namaz is still there, and if the time has lapsed, there will be qadha if he had prayed opposite because of uncertainty about Qibla. And if he prayed towards the right or the left of Qibla, and realised it after the time of namaz has lapsed, there is no qadha. But if he realises while the time of namaz is still on, he has to pray again, if he had not made enough efforts to determine the direction of Qibla.